Church Mission Hand Book

"That you might know our affairs."
—*St. Paul's Letter to the Ephesians.*

JANUARY, 1909

Edited expressly for Church laymen by Eugene M. Camp and published by the Church Laymen's Union, a federation of Laymen's Leagues, Seabury and other Societies and Committees of Church Laymen in Twenty-five Principal Cities. Individuals, parish Men's Clubs, and organizations of laymen in all cities are invited to join the Laymen's Union. Copies of this Hand Book may be had for distribution.

See offer on Cover and Supplement pages

Church Laymen's Union
Twenty-third Union Square
New York

IT OUGHT TO BE ASKED

What do these missionary organizations of Church laymen seek to do? The answer is: To teach laymen the life habit of going to the Church's work, without waiting for that work to go to them. Can this be done? It has been done. The method: Establish a training school and educate volunteers. Give them worth while tasks, definite directions, sympathetic and ambitious leadership, confidence, large liberty of action, and then expect results. Things that laymen of a few cities have done, laymen of all cities can do.

You desire to be informed about the Church's general progress and prospects

TAKE FORTY MINUTES

and read this little book to the end. Or at least take 5 minutes and read the head lines. They tell the same Story in even briefer form.

THE CHURCH GROWING

in Membership and Members Increasing Their Gifts

LAYMEN ARE HELPING MISSIONS

That branch of the Church Catholic known in law as the Protestant Episcopal Church in the United States of America has, within the limits of the United States, 886,403 members. The gain last year was 3 per cent. During the three decades from 1870 to 1900 the gain was 218 per cent. During the same decades the population of the United States gained 98.5 per cent.

During the eight years since 1900 the Episcopal Church increased its membership by 185,000, and since 1870 it has been growing in membership approximately as much each decade as it grew in all the decades from the planting of the Church at Jamestown in 1607 down to 1870. Here are growths by decades to 1900 and during the past eight years:

1830,	30,939	1860,	146,600	1890,	509,149
1840,	55,427	1870,	220,000	1900,	699,582
1850,	79,986	1880,	344,789	1908,	886.403

Financial contributions of Episcopal Church members last year, to all causes, amounted to $17,952,508. Churchmen

in the foreign Missionary Districts, and in Europe gave last year $347,000, but if gifts of Churchmen within the United States only be reckoned, the amount per member is $20, a higher sum than is given by members of any other religious body in America. About seventy-five per cent of this nearly $18,000,000 is expended in the maintenance of work and worship attended by those who give the money, the other twenty-five per cent to the poor, to Church extension at home, to spread the Gospel abroad. Contributions of Church members have more than kept pace in amount with increase in the number of those members. For example, the total contributions in 1870 were $4,200,000. but in 1900 they were $13,000,000.

To maintain the Christian work of all America, under every name, costs not quite $300,000,000 a year. This sum supports public worship, erects new churches, advances education, takes care of the poor, and maintains all missionary efforts at home and abroad. Amounts contributed annually to causes that are strictly missionary are $30,000,000. Christians of all names send from the United States into foreign lands each year about $9,000,000. Christians of England and Scotland send $11,000,000. Christians of all other countries send $2,000,000. Of money contributed to missionary causes by Christians of the United States, more than $20,000,000 is expended on missionary work at home.

In the United States in January, 1909, there are a large number of things that give the Christian enthusiast hope. There are two things, at least, that give him pause. Saving the hopeful things to be mentioned last, the discouraging things are the lack of proportionate growth in Sunday School membership, and the alarming proportion of divorces to marriages. In several bodies, the Episcopal among them, Sunday School children hardly increase in numbers at all. The proportion of divorces to marriages is one in twelve! It adds to the disgrace, but must be recorded, that this showing is worse by far than in any other nation that counts itself civilized.

Within the Episcopal Church some of the encouraging things are: 1. A better feeling between Anglican and Eastern Orthodox Churches. 2. Larger sense of responsibility for the welfare of the State, the growth of temperance, and the social well being of all mankind. 3. Lay-

men being more willing than formerly to do personal work for missions.

Throughout Christian America, all forms and names, the encouraging things include: 1. The formation of the Federal Council and the bringing together of Protestant Communions, not in organic but in working union, so that the day of Protestant Church dissensions is gone. 2. A week of Prayer that is observed during the first Week in Advent, as the old one, recommended by an English organization for the first Week in January, has never been. 3. The Roman Catholic Church in America no longer a Missionary District and directed from a foreign city. 4. The opening of Turkey to Christian missionary effort, with full religious liberty, and the awakening of China to moral, social and religious reforms.

PARISH HONOR ROLLS

They are Filled with such as Give most Work and Money to others.

At the beginning of each calendar year it is well to take a survey of the world from a Christian point of view. It is quite well to remember, in that connection, two things that are sometimes forgotten. One thing is, that if next year's survey is to be more profitable than this one, aggressive effort is essential. The other thing is, that the place to begin aggressive effort is with ourselves. Let us begin a brief study of Church conditions by reckoning ourselves to be, as all are, a necessary part of some congregation. Parishes are congregations which have places of work and worship in common. A parish is governed by a rector, wardens and vestrymen, and supported by the people who worship in its Church. Parishes are grouped into Dioceses, usually on State lines but some large States are divided into several Dioceses. A Diocese is governed by a Bishop and a Convention. The Bishop is elected by the Convention, and he and his work in the Diocese are supported by the people of the Diocese.

Each parish has a four-fold financial obligation: 1. It must maintain its work and worship. 2. Bear its proportion of Diocesan expenses. 3. Assist Church extension in

its city and Diocese. 4. Contribute to the spread of the Gospel in this and all other lands. The first of these items, its own work and worship, may be reckoned money expended on itself; the other three as that given to others. A parish roll of honor is therefore, the proportion of the latter to the former. If for every $1 that a parish spends on itself it gives to others 3 cents—strange to say there are a few such parishes—it may be said that such parish belongs on the roll of dishonor.

The average for the whole Church is $1 expended on its own immediate work and 30 cents given to others. The record for America not only in the Church but in all religious bodies, is held by St. Thomas Church, New York, with St. Bartholomew's, New York, a close second. Last year St. Thomas Church expended $44,000 to maintain work and worship at the Church which is attended by its givers, and gave to others $214,000. That is, for each $1 expended upon itself, if upon itself it can be called, it gave almost $5 to charitable and missionary causes, wholly beyond its own congregation.

Some parishes elect upon their vestries one man who is familiar with missionary news and needs, and whose particular task is to speak and work for extra parochial causes. He is the attorney for the poor and the heathen; the guardian of the interests which cannot attend and plead their own needs. If the parish spends $1 on itself and gives 15 cents, for example, to others, he seeks always to increase the latter amount. A vestry committee reported that a new organ could be installed for $2,000. The order was about to be voted, when some one moved that the price be made $2,200. With some impatience the organ committee chairman restated the amount. The answer was that at least 10 cents must go to causes outside of the parish for every $1 that went for a new organ or else the vote would not be unanimous. The amendment was accepted, the new organ was purchased at $2,200, and its music was far sweeter because $200 had gone to others.

Archdeaconries, or as some Dioceses call them, Convocations, are organizations in Dioceses to establish new churches and maintain weak ones. At the head is an Archdeacon or Rural Dean, whose duty it is to search out neighborhoods wherein the Church should be established, and the employment and oversight of missionaries. Missions are so

called because they are supported, wholly or in part, by funds coming from others. When missions are able to maintain themselves they become parishes and are admitted to union with the Diocesan convention. Contributions to Church extension work in Dioceses here in the United States are quite small. In all Dioceses they amounted last year to only $180,000.

There is a Domestic and Foreign Missionary Society, of which every baptized person in the Church is a member. It has a Board of Missions, elected by the General Convention of the Church at its meeting every three years, which is charged with the duty of spreading information concerning the general missionary work of the Church, of raising money, and of administering work in all Missionary Districts, and among dependent races like Indians and Negroes in organized Dioceses. The Board of Missions is composed of Bishops, priests and laymen, an equal number of each.

Missionary Districts are groups of parishes and missions that are unable to bear the expense of their own administrative and extension work. Some of these Districts are in our own South or West, some in territorial dependencies like Hawaii and the Philippines, and some in foreign countries. Each District has at its head a Bishop elected by the General Convention and supported by missionary funds.

DOING EACH HIS PART

What Apportionments are, and How and By whom they are made.

Vestries of parishes make annual budgets. Missionary committees of Dioceses do the same. The Board of Missions makes up its budget each May, for its fiscal year September 1 to August 31. In parishes, Dioceses and Board the amounts appropriated are, in effect, financial obligations. If worshippers do not contribute the sums needed money has to be borrowed, or the work suffers. In the case of the Board of Missions, on which work in many parts of the world depends, appropriations must be met, or the money markets must help out with loan funds. Recently, the Board has provided a reserve fund, so that it now borrows from its own money, when it must.

Committees of Dioceses divide amounts needed for Diocesan extension work and work throughout the world among the parishes and ask each to contribute its share. This apportionment is not a tax, but a statement of an equitable share of the entire sum to be raised. Incomes of parishes are taken as basis for amounts asked. In older and wealthier Dioceses 5½ per cent of incomes is asked for; in newer and weaker ones, 2¼ per cent.

Missionary societies conduct their financial affairs on a most economical scale. Hardly a business house gets on with so few bookkeepers. The amount taken out of each dollar passing through a Board's hands to pay for the cost of administering it wisely, varies in different years, but in most American societies it is from 4 to 6 cents. In the Church's Board it sometimes reaches 8 cents, but the Board handles a good deal of money as specials, for which it charges nothing for administration. Were all included, the administration cost would be about 5 cents; a showing that will compare well with any commercial house in the world.

Some persons become interested in particular forms of work, and contribute money to them. These are called specials, just referred to, and their amount, passing annually through the hands of the Board of Missions, is $300,000.

Church women long ago organized the Woman's Auxiliary to the Board of Missions, and later formed the Junior Auxiliary. There is even a Babies' Branch. These Auxiliaries have societies in parishes and missions, called branches. These branches send money and boxes of clothing in liberal contributions. The Woman's Auxiliary undertakes to contribute to the Board each year, to apply on the latter's appropriations, the sum of $100,000.

It always lays by certain sums each year, and presents them in the form of the Woman's United Offering. The presentation is made at a service held during each General Convention. The growth of this Triennial Offering has been marked. In San Francisco in 1901 it passed the $100,000 mark amid great enthusiasm. In Boston in 1904 it amounted to $150,000, and at Richmond in 1907 its total was $225,000. For the most part these United Offerings are used to support woman workers, but some memorial buildings have been erected for use on mission fields.

Some years ago Sunday School children began to make

offerings each Lent to world missions. Within a few years some Schools have added the practice of offerings each Advent to missions at home. These offerings by Church children have increased rapidy each year. In recognition of work well done a Sunday School Auxiliary to the Board of Missions has been created. Last Lent the children gave, in their boxes, $137,170 to world wide missionary effort.

Very important parts of missionary work are the medical, the educational, and that for dependent races. The medical work has developed hospitals in many lands, and a corps of physicians and nurses. It is a valuable adjunct to the spread of the Gospel because it teaches the science of health; beacuse it is, indeed, the Gospel in another form, and often in the form best understood by those who would be reached. Educational work has brought into existence, among many others, St. John's College, Shanghai, St. Paul's College, Tokyo, which are exerting tremendous influence upon the intellectual and political life and development of the two great nations of the Far East. Work among dependent races has brought into existence, among many others, St. Paul's Industrial School at Lawrenceville, Va., St. Augustine's School at Raleigh, N. C., for colored students, and the splendid schools and other work under Bishop Hare, in South Dakota.

GENERAL GIFTS INCREASE

Now Almost an even Million Dollars for Domestic and Foreign Work.

Contributions of Church people, made through the Board of Missions to support work within the United States, steadily increase in amount. In even figures, here are sums given in the years named. They do not include special gifts.

1878,	$117,000	1905,	$419,000
1888,	207,000	1906,	446,000
1898,	270,000	1907,	418,000
1904,	359,000	1908,	479,000

This money is used in part as follows: For work in the Missionary Districts and in the newer Dioceses, wholly in

our own West and South, $175,000 a year; among Indians and Negroes, $80,000 each; in the Philippines $40,000, Porto Rico $13,000, Hawaii $10,000, and the Panama Canal Zone $3,000. The number of workers runs into the hundreds, of course. Many of the workers are teachers.

The Church took its first step toward work in foreign lands by sending a missionary to the Christian land of Greece in 1829. In 1834 it appointed the first missionary to China and two years later the first to Africa. In 1835 the China work was begun in earnest, the first in heathen lands. Following immediately upon the success of Commodore Perry, himself a Churchman, in gaining entry into Japan, work was begun in the island empire of the Far East. Before the Civil War the foreign work of the Church had gained much success, the South leading in the contributions. The War well nigh broke up the work. Contributions to that work, like those to work at home, steadily increase. Here are amounts for a series of years.

1878,	$109,000	1905,	$391,000
1888,	163,000	1906,	414,000
1898,	221,000	1907,	467,000
1904,	316,000	1908,	512,000

These amounts are expended, in part, as follows: In the two Missionary Districts of China $131,000, in the two in Japan $119,000, in Africa $52,000, in Cuba $22,000, in Brazil $27,000. Eight Bishops American born, and two Bishops native born, are in charge of the Church's work in these foreign districts. Native priests and Deacons number 129. In all foreign fields there were last year 2,409 baptisms, and 1,361 confirmations. After work that has been maintained with vigor since the close of the Civil War, and which got a small start before that War, the whole number of communicants of the Church in all of its foreign fields is 11,170. There are 201 elementary schools, other than Sunday Schools, and in them are 7,489 pupils. Institutions for higher education are many, and rank among the foremost of the institutions of the countries in which they are located. Contributions by native Church people in all of these foreign fields reached a total of $107,000 last year.

LAYING FOUNDATIONS

The Church Establishing Itself in Thirty-two Districts

UNITED STATES AND ENGLAND LEADING

In the Church in the United States are 65 Dioceses, fully organized and self governing. There are 17 Missionary Districts within the United States proper, and four in political dependencies or territories. There are eleven Missionary Districts in foreign countries, counting the Churches in Continental Europe one. The mark — before the percentage indicates loss.

In some Districts much money is annually expended, and the number of communicants is small. Remember that conditions now obtaining in Missionary Districts obtained in years past in the East, where now the Church is strong. Older work must help the new, as it itself was helped. Membership figures by no means tell the whole story. Schools are supported by present outlays, and foundations for the future are being laid.

The first column of money in what follows is amount given to the Missionary District at present to support its work. The second column shows amount given by the people themselves toward their own support, and to World Missions.

District	Bishop	Members	Growth last year	Given to Them	They Give
Alaska	P. T. Rowe	841		39,000	6,141
Honolulu	H. B. Restarick	1,205	.10	10,000	33,465
Philippines	C. H. Brent	350		39,000	
Porto Rico	J. H. Van Buren	459	.34	13,000	5,463

Foregoing are in territories outside of the limits of the United States proper. The following are within the United States, and some of them are nearing entire self support.

Arizona	J. M. Kendrick	1,158	.04	3,500	14,029
Asheville	J. M. Horner	2,608	.03	9,000	31,424
E. Oregon	R. L. Paddock	506		8,000	11,306

District	Bishop	Members	Growth last year	Given to Them	They Give
Idaho	J. B. Funsten	1,674		12,000	19,429
Nevada	H. D. Robinson	1,081			46,038
New Mexico	J. M. Kendrick	1,539	.12	4,000	18,398
N. Dakota	C. Mann	2,056	.04	10,000	30,985
Oklahoma	F. K. Brooke	2,456	.10	10,000	33,557
Olympia	F. W. Keater	5,222	.10	4,600	82,485
Sacramento	W H. Moreland	2,900		7,900	45,425
Salina	S. M. Griswold	1,014	.04	8,000	22,120
S. Dakota	W. H. Hare	6,101	-.02	38,000	38,733
S. Florida	W. C. Gray	3,985	.06	10,000	42,440
Spokane	L. H. Wells	2,109		6,000	35,918
Utah	F. S. Spalding	1,075		10,000	23,003
W. Colorado	Vacant	844			9,626
Wyoming	Vacant	1,514			11,853

Missionary Districts in foreign lands.

W. Africa	S. D. Ferguson	2,434	.03	58,000	$12,236
Shanghai	F. R. Graves	790	.13	68,000	2,328
Hankow	L. H. Roots	1,171	.13	65,000	2,991
Tokyo	J. McKim	1,556	-.03	73,000	5,400
Kyoto	S. C. Partridge	1,248	.09	60,000	4,117
Cuba	A. W. Knight	1,172	.27	25,000	20,512
Mexico	C. S. Aves	1,986	-.01	23,000	17,189
Brazil	L. L. Kinsoving	1,036	.06	31,000	8,139
Panama		652			
Europe		1,447	.08		271,713
Haiti	J. T. Holly	711	-.09	8,000	2,510

The work in the Panama Canal Zone is in charge of an Archdeacon, and that on the Continent of Europe in charge of a Bishop deputed from time to time by the Presiding Bishop. It is expected that an early meeting of the House of Bishops will be held for the purpose of electing Missionary Bishops for Western Colorado and Wyoming.

The oldest Christian missionary society in the world is the Society for the Propagation of the Gospel in Foreign Parts, formed in England for work in English colonies, and since broadened into a general society. It was this Society which founded so many missions in America (Trinity, New York, among them), that are now famous as great parishes. The largest Christian missionary organization in

the world is the Church Missionary Society, having work in many parts of the world, and supported by members of the Church of England. The oldest society in America is the American Board of Commissioners for Foreign Missions. The great volunteer organization of the Roman Catholic Church is the Society for the Propagation of the Faith, with headquarters formerly in Paris, but lately transferred to Rome. Most great societies of England do work in foreign lands only. The Episcopal Church in America does both home and foreign work through one Society, but almost all other bodies have different societies or boards for the different work. The great Christian missionary nations are Great Britain and the United States. Christian nations of Continental Europe do little beyond their own borders.

TWO WAYS TO DO IT

Missionary Methods That Obey Scientific Laws

THE WAY JESUS CHRIST DID

The Church is growing in number of communicants, and in influence upon America and the world. Much money is contributed annually for its support at home and its extension at home and abroad. The amount of this money annually increases. The income of the Church's Domestic and Foreign Missionary Society has doubled within the past six years. Speaking in a language that the business man can understand it is a worthwhile proposition. But as in the world's affairs, much yet remains to be done. In taking hold of these tasks which still confront, two policies may be pursued.

1. Strengthen more and more a central organization. Add to the number of salaried secretaries, increase the budget of travelling and office expenses, multiply the number of returned missionaries to make appeals, increase the amount and expense of illustrated literature, and plan mass meetings in distant cities, with famous speakers, in a never-ending attempt to arouse men to do their duty. Permit appeals by separate organizations which labor for the poor,

the Negro, the Indian, for education, and a half dozen more of special interests. Finally, elect Bishop and Rector because, so it is reported, they have peculiar gifts for making others contribute money.

2. Raise up societies of men in parishes, in cities, in Dioceses, who themselves study the Church's economic, missionary and educational problems, and intelligently administer them in their own parishes, cities and Dioceses. They sympathetically consider all causes having claims upon them, select such as have the strongest claims and that contribute most to the comprehensive and world-wide campaign, and set about meeting needs without waiting to be asked. Induce men in each city—the city is the economic centre—to come together once a year and consider their common duty to their parishes, to Church extension in suburbs and near-by towns, to the spread of the Gospel in all the world. Train men to give systematically as to time, and intelligently as to cause. Teach that there are no missions in China, or even in our own West, but that the Church is in these and other parts of the world, as she ought to be, and that missions, if they exist at all, are in the hearts of Christian men and women.

When Saul journeyed to Damascus he met some one who said He was Jesus. The conversion of Saul was an exceedingly important matter. Think what hung in the balance. Jesus was and is the Source of all spiritual power. Read the story as related in The Acts and see whether Jesus used His power and completed the task. Had He done so He would have shown ignorance of an economic law. Note that He went only far enough to inspire the conversion. Then He called in another to complete it. He did not Himself go to Straight Street, but left the initiative with the men in the house in that street. The lessons are that the central Authority did not exercise its power; that Christ had confidence in men, even in one man, Ananias, who said he was not equal to the task; and that Jesus, taking care to stop, St. Paul spiritually turned about and came to Him.

The tasks are, in future, to be taken hold of in the economic way: as Christ did missionary work. Those tasks are so great in number, and so far reaching in effect, that no one ought to conclude, upon perusal of what has been accomplished, that there remains no call to himself and his offerings. And what are those tasks?

ALL THE WORLD CALLS! SHALL WE HEED?

There ought to be established a college whose faculty is an itinerant one. On its endowed foundations should be chairs of Christian Missions, the English Bible, Religious Education, and Christian Social Service. President Garfield said that a college consists of Mark Hopkins—president of Williams when Garfield was a student there—on one end of a log and a boy on the other. Dioceses and cities wherein the Church is weak can furnish the log and the boy. What they need is the Hopkins, especially a Hopkins who can inspire laymen to work, for in her laity the Church possesses a vast and almost undeveloped resource. They need as well one who can teach others to teach the English Bible, for young men are coming up to our universities shamefully ignorant of the Word of God.

The United States is becoming a nation of cities. The Gospel must possess the cities or it will not possess the nation. Debts on Church property must be paid off and interest payments stopped. The down town problem must be met. Suburbs demand attention. The number of new churches is governed far more by the number of workers than it is by the number of Episcopalians. Land ought to he purchased and held. There is, however, a field far larger than suburbs of our own city. It is the suburbs of all cities. Chicago is the greatest foreign and the greatest home mission field in America. There are the Rocky Mountain regions. There is the vast north-west. Into Oregon alone, that undeveloped empire, might well be poured all present contributions to domestic missions.

As a Government we are discharging fairly well our political obligations to the Philippines and other dependencies. The Church owes the people of these dependencies no less a debt than its best. Latin America needs a pure Gospel. The African in Africa presents problems, but the African in America presents a crisis. China wakes up and

asks for God's Word. Turkey opens her doors, closed for hundreds of years by Mohammedan error. St. John's College, Shanghai, that Harvard of China, and St. Paul's College, Tokyo, that Yale of Japan, together helping to revolutionize the Far East, need $500,000, and need it immediately. Shall Africa have a Christian civilization? The answer rests in part with Church laymen of America.

As if these were not tasks enough, there is the one of bringing the Church into closer touch with social life, into legislative halls, into Wall Street, into railroad management, into the factory, upon the farm. The crops of the United States are annually worth $7,500,000,000. Who sees to it that God gets His share of this vast wealth which He bestows? He trusts us; and we neglect His work or leave appeals to be made by our rectors. Finally, and in some respects more important than all, there is the question of new men for the Christian ministry. Our Church has only 2 more clergy than she had last year and 17 fewer candidates for Holy Orders.

WITH LAYMEN'S HELP

The Episcopal Church can take the World for Christ.

One morning last August, under some trees on the bank of the Housatonic River, in the Berkshire Hills of Connecticut, the Rev. Arthur S. Lloyd, D.D., General Secretary of the Church's Domestic and Foreign Missionary Society, met laymen from twenty-one cities. Among other things he said to them were these things:

"Once men realize their responsiblity to reach out and touch their brethren who know not the Father, and no longer wait for representatives of missionary societies to come to them with appeals that they do so, the Protestant Episcopal Church can take the earth for Jesus Christ. She has the courage, the ability, the money. All that is needed is that laymen shall realize that they, and not the clergy, are the responsible agents.

"There is nothing the matter with the Church's missionary work in the fields. The trouble is with the Church

at home. Men wait to be appealed to by rectors for parish support, and by secretaries for support of work at home and abroad, as if they did not know that this enterprise is their own and must be maintained. If men would only put system into their Church allegiance, look into the merits of various forms of work, decide what they will give each year, and then give it without being asked to do so, they would be surprised at the result.

"Laymen ought to organize under leadership of laymen. The clergy have their special work. Leave them free to do it. Don't fear for the etiquette of the situation. Etiquette will take care of itself. Laymen of the Church can be trusted. They will observe and obey constitution and canons, and pay all needed deference to Bishops and other clergy. You ask if organizations of laymen ought to be official. Emphatically no. Let laymen be free to try new plans. Shall the Board of Missions take charge of a campaign for men and missions? The Board needs, not more work but more help. Ought the Board to manage Summer and City Conferences It is my judgment that it ought never to do so, and that both for the good of the Board and the welfare of the conferences.

"There is nothing to fear from the cry of over organization. Much work is now left undone because there is nobody to do it. Let laymen organize and do it. The Church in England is more thoroughly organized than that in America. Too little is done for Church extension in suburbs of growing cities. Let laymen in all cities take hold of it as have laymen in some cities. Too much of the energy of the Board of Missions is consumed in appealing to the Church at home; compelled to do so because otherwise the Church, and especially the laymen, forget and fail to provide supplies for the Church's real work in the world. How fine it would be if the Board might keep its face always to the front, having the Church solidly behind it! And such will be the case when laymen come to the Board with offers of help, and so set it free from wasting its energy and your money persuading them to provide means for work which all agree must be done."

It ought to be asked by the reader, What do these Church laymen seek to accomplish? In its briefest form, To teach laymen the life habit of going to the Church's work without waiting for that work to go to them. If this epigram

needs explanation let this be added: To train laymen to discharge their duty of work and gifts, a. For parish support and advance; b. For Church extension in suburbs of their own cities; c. For world mission, without waiting to be appealed to by rectors, archdeacons, missionary secretaries and returned missionaries.

If great aims are ever realized definite action must be taken to that end. It is interesting to note that such action in religious matters is usually taken in cycles, and that the same movements are common to the United States and England. One hundred years ago were formed the missionary societies, now grown so great. Fifty years ago the Young Men's Christian Association had its beginning. Twenty-five years ago came the Brotherhood of St. Andrew and the Church Clubs, with the corresponding Christian Endeavor Society in other bodies.

The Brotherhood's aims are to encourage personal and regular prayer to spread Christ's kingdom among men, and personal and systematic work to the same end. It grew out of a young men's Bible class in St. James' Church, Chicago, and has now grown to a membership of twelve or fourteen thousand men in this country alone. There is a Junior Brotherhood, and there are autonomous Brotherhoods in Canada, England, Japan and some other countries.

The Brotherhood is a national organization, with chapters in parishes and missions. As a way to carry out its rule of service the Brotherhood has led in the holding of noonday meetings in down town sections of cities during Lent, encouraged men to volunteer as lay readers to Archdeacons for Church extension, and last year, co-operating with Brotherhoods in other bodies, it established what seems to be a successful Week of Prayer. The new date is the first week in Advent.

Church Clubs in cities and Dioceses began with the New York Church Club in 1887, from which time the present Church Club movement dates. There are now Clubs in most cities and Dioceses, and a National Conference or federation. The aims are social and literary, and within the year there has been a movement to extend their usefulness, already great. There are also parish Men's Clubs along similar lines, and in many cities federation of them, in some cases for civic betterment and the presentation of public questions.

Christian Service That Counts

Your Chance to do Much Work With Little Money

Wanted, two thousand members of the Church Laymen's Union. Joining with us in our work you make it possible for us to reach a larger number of men and arouse their hearts to new missionary interest. The annual membership fee is $5. This fee is for individuals, parish Men's Clubs or Guilds, and missionary societies in cities, any names. As far as its amount warrants, money from membership fees is used—

1. To support a Chair of Missions, whose occupant visits principal cities, as invited by Bishops, rectors and laymen, to confer about work by laymen in those cities; the initial chair in what may, with God's blessing, become a college that has an itinerant faculty, and is known, it may be, as CHRIST CHURCH SEMINAR.

2. To support a Chair of the English Bible, whose occupant teaches others to teach the Bible and conducts parochial missions, staying in one city for a month or more, and then going to another city; the second chair in the proposed College.

Especially will occupants of these chairs go, if invited, into Dioceses and Missionary Districts where the Church is not strong, and where laymen are unable to provide teachers.

3. To maintain a Church Summer Conference where, besides an ideal vacation, leaders from many cities and

Dioceses meet Bishops, Archdeacons, secretaries of Mission Boards, and each other, inspire and arouse by personal acquaintance, interchange successful methods, and map out co-ordinated campaigns.

4. To print and put into the hands of Church laymen copies of the annual Church Mission Hand Book and other literature, brief in form for busy men, and calculated to stimulate them to action and to instruct them to work intelligently and successfully.

Membership in the Church Laymen's Union is confined to men, and appeal for membership herewith made is not addressed to women. At the same time there are many women who are interested in the Church Summer Conferences, and who may desire copies of the annual Hand Book. All such are invited to contribute to Conference and printing funds, and to receive copies of the Hand Book for distribution.

When remitting membership fee ask for copies of this Church Mission Hand Book for 1909 to put into the hands of Church laymen. Select names carefully and ask only for such number of copies as can be used to real advantage. Enclose 10 cents, stamps taken, for postage if the number asked for be twenty-five or under. If more than this number, it is preferable to send by express, receiver to pay charges. Express charges on printed matter are small. If envelopes for mailing are desired, remit at rate of 1 cent each.

This Hand Book sacrifices much to brevity. It is made for busy men. Many matters of tremendous importance are treated in few words. It is impossible to do otherwise. All who desire missionary literature, either from Mission Boards or purchased from publishers, are invited to apply to the editor. It is especially desired to give assistance to mission study classes, teachers and members.

Every man who reads this is urged to secure without delay the Journal of the Convention of his Diocese, the annnual Report of the Board of Missions, and either the American Church Almanac or the Living Church Annual. Having any or all of them, he is urged to study them with care, especially the financial statements and the objects for which financial appeals are made. For addresses through which to secure these publications apply to your rector, or write to the editor of this Hand Book.

Parish Loan Library

A Book that Men will read

Mr. JOHN A. ELY, Ass't Treas.,
23 Union Square, New York.

Enclosed please find check for.....

.....

Annual Membership Fee
1909

For .....

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In the Church Laymen's Union

We want..... .....Copies of the Church Mission Hand Book,.....envelopes, and promise to use them as a Mission Library among men; or at least see they are put into hands of men who ought to be better informed about the work of the Church.

Signature .....

.....

Date.....

You are invited to join the Church Laymen's Union. You are also asked to move, at its next meeting, that your parish Men's Club or Guild join. The fee is $5. a year.

Make draft, money order or check payable to John A. Ely, assistant treasurer, Church Laymen's Union, 23 Union Square. New York.

Do it now!

Following are Lay Readers, members of Missionary Organizations, leaders in the Church in this city, with whom any movement in the Church that seeks to extend personal volunteer work for missions ought to be in touch. Some are men, some women, and all are interested, in some measure, in missions in their broad sense, viz. as the Hand Book outlines.

Name *Number and Street*

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What City?.....

Men of Each City, Attention!

DEFINITE OUTLINES OF WORK For LAYMEN

What Form Fits You?

If organized, what is there for laymen of a given city to do? Do not existing organizations prosecute all lines of work open to them, or if they do not, may they not undertake the few that remain, and so avoid a fancied multiplication of organizations? Here follow twelve suggestions for work that is peculiarly the privilege of laymen to perform. If on their own initiative they take hold and do it, they will be attacking the work from the right end. The suggestions are for laymen of a given city, all parishes, including those in adjacent towns.

1. A society or committee of men, fitted by temperament and training, to foster money gifts and system in benevolence: a. For the support of parishes; b. For relief from present debts; c. For the purchase of sites and the erection of new Churches; d. For apportionments to missions; e. For adequate salaries for clergy.

2. A committee to study the temperaments, qualifications and resources of young men of the city who may, perhaps ought to, be persuaded to study for Holy Orders. A growing Church has 17 fewer candidates for the ministry in 1908 than she had in 1907. As there are tithes of money gifts, so there are tithes to the Sacred Ministry from cities. Who is it who now sees that your city furnishes its just proportion of young men to be educated and set apart for God's work?

3. A corps of men to speak for missions, their news and needs. Returned missionaries are often out of touch with conditions at home, and there are too few of them that all may hear them. Missionary literature, admirable to

follow the spoken word, is poor propaganda. The uninterested will not read it. In all cities are men who like to do public speaking. In all are parish Men's Clubs, congregations and missionary organizations in constant need of good speakers. An organized bureau, with speakers on all forms of work at command for winter evenings, what possibilities are now going to waste!

4. A Men's Missionary Society in each parish, to have charge of details of missionary meetings, including care that some such meetings be held; to elect one member on the vestry, perhaps to convert some vestrymen to missions; to raise apportionments to missions and see that money is sent to treasurers as soon as raised; to increase the proportion of money sent outside of the parishes to that expended upon its own needs; in short, to inform every member of the parish concerning the work of the parish, and especially the finances of the parish and its performances and promises to missionary causes, and make it unnecessary for rector, archdeacon or missionary secretary ever to ask for money from pulpit or chancel steps, because all that ought to be given is given without being asked for!

5. Church extension in suburbs of growing cities and in towns tributary to them. Some laymen do admirable work as lay readers, but Church extension consists of much more! Study of land values, of street, school and trolley extensions, finances, economics of new work to old. Bishops and archdeacons are appealing for help.

6. The Church owes boys and girls a liberal education in the English Bible, the Book of Common Prayer, in Church history and missions, just as the State owes them the same in secular matters. The State provides school houses, superintendents of education, trained instructors, institutes and summer schools. Where is organized and adequate effort to enable the Church to provide the same?

7. Thousands of men will attend a religious service if held out of doors who will not enter a Church because it is a Church. All cities contain magnificent cathedrals that stand unused. A splendid floor, a beautiful vaulted roof, light, heat, seats, men! That's Union Square, New York, and every other public park in every other city, seven days each week, six to seven months each year. The Cathedral of St. John the Divine, New York, offers no more.

8. The labor question, the poor, the sick, the wayward boy, the unemployed, the city and national governments: these offer sociological and civic opportunities for the Church to perform that for which she was placed in the world. In your city what body of Church laymen makes it its business to see that the Church avails herself of these opportunities or even makes a study how she may do so?

9. Summer conferences for leaders. Other bodies long ago realized the value of such gatherings. The Church might well provide three to six such locations, central to large areas. The influence of these meetings is tremendous. They provide opportunity for the planning of a common campaign, for workers to meet Bishops, missionary secretaries and other leaders, for inspiration and information. From all points of view they justify their cost.

10. A Church House in the business centre of the city, to be for the city what Exeter Hall was to London for so many years, viz.: a place where gatherings were almost daily held for the betterment of the City, the State, the World. The House might contain offices for Bishops and Church organizations, a hall for Diocesan Convention and public meetings, and rooms for social purposes, wherein a common acquaintance may be cultivated. In Advent and Lent noon meetings should be held. It may be remarked incidentally that South of Chambers street, New York city, for an hour daily six days each week, are 150,000 men—the greatest field in the world in which to reach men!

11. Schools are needed to train laymen to work intelligently and effectively. Bible teachers, Sunday School superintendents, missionary speakers, lay readers, evangelists for outdoor meetings, mission study classes—why has the Church waited so long before establishing such schools?

12. The Missionary Councils of the First, Second and Third Departments appeal to men of each principal city in their respective Departments to plan and hold Missionary Conferences in their respective cities annually. Such Conferences might consider: a. What was done last year; b. What ought to be done next year; c. Who will do it. It should come to be, not a force from without, trying to arouse men of the city to do their duty, but a power from within which reaches out and touches work of the city, the diocese, the world.

LATEST PLANS FOR PROGRESS

Good Will toward others and a Proper Care for our own Burdens

SUNDAY SCHOOL COMMISSIONS

A new cycle of time has come, and has brought new movements with it. The past half dozen years have seen mighty strides, and these strides give large promise for the future. Thirty-three Protestant bodies, having eighteen million members, and adherents of many millions more, making a total of more than half the population within the United States, are represented in a Federal Council of the Churches of Christ in America. The Council is a body of 450 men. It is without power to legislate for, or even to advise concerning, the internal affairs of Protestant bodies. All such bodies have all power they ever had. It is a Council that advises and sometimes acts along common lines of Sabbath observance, uniform laws governing divorce and remarriage, religious education in schools, temperance, the immigrant and his instruction in American ways, and that very vital matter the avoidance of duplication of effort in fields at home and abroad.

The Episcopal Church is allied with this Council through its Commission on Christian Unity. The Church led in the movement which brought so much of union to pass. Twenty-five years ago it presented four propositions as basis for unity, three of which were generally accepted. These propositions were famous as the Lambeth Quadrilateral. Whatever their disposition, discussion of them did much to make possible present conditions in Protestant bodies in America.

Within the Episcopal Church, of quite recent birth, are Sunday School Commissions and the Church Laymen's Union. The Commissions have accomplished much for advance in religious education of youth. They exist in nearly all Dioceses, and there is a Sunday School Federation of national scope. There are 23,000,000 children in the United States of public school age. About 14,000,000

are enrolled in religious schools of some name. In the Episcopal Church, as in some other bodies, the growth of Sunday School membership does not keep pace with the growth of Church membership. During the past ten years Church schools have hardly increased at all. The number of pupils in Church schools this year is reported to be 436,000. But the number reported by the same authority in 1900 was 439,000, four years ago 434,000, and two years ago 441,000.

The suggestion has been widely made, that public schools dismiss pupils on one afternoon each week, preferably Wednesday, and that religious schools be provided by Christian bodies. There is a growing conviction, shared by Protestant as well as Roman Catholic, that a public school which does not teach a Gospel of any sort is inadequate.

CHURCH LAYMEN'S UNION

Workers of Twenty-seven Cities with Common Plans.

The Church Laymen's Union is a federation of Church laymen's missionary organizations in principal cities. Its aims are to bring workers into touch, to exchange successful methods, to co-ordinate effort, to teach Church economics, and to publish literature concerning work by Church laymen to advance the missionary work of the Church at home and abroad. Laymen of Pittsburg, Buffalo, Baltimore and New York led in forming the Union, and there are now federated in it the Laymen's Missionary Leagues of Pittsburg, Buffalo and Baltimore, the Lay Readers' Association of Louisville, the St. Philip Society of Syracuse, the St. Mark's League of Wheeling, and Seabury Societies of Erie, Springfield, Bridgeport and New York. Laymen in Worcester, Providence, New Haven, Jersey City, Amsterdam, Binghamton, Rochester, Cleveland, Toledo, Detroit, Marietta and Parkersburg are studying conditions in their respective cities.

The Church Laymen's Union has a Council, composed of three laymen in each of twenty-five cities, in which efforts by Church laymen in behalf of personal work for

missions is well advanced. Chairmen of Council members in the cities are:

John E. Morse Worcester; B. A. Oppenheimer, Springfield; Clarence W. Foote, Bridgeport; George J. Bassett, New Haven; H. H. Hemingway, Waterbury; Clarence S. McClellan, Jr., Mt. Vernon; Louis O. Morny, New York; Frederick N. Esher, Jersey City; C. Julian Wood, Hackensack and the Oranges.

Julian Du Bois, Amsterdam; Myron C. Beeman, Binghamton; Herbert D. Schenck, M.D., Brooklyn; W. B. Foote, Geneva; J. A. Van Ingen, Rochester; George T. Ballachey, Buffalo; Chas. S. Shoemaker Pittsburg; W. W. Robertson, Norfolk; Earl C. Schmeiser, Syracuse; Benjamin L. Lathrop, Scranton; Malcolm McCormick, Erie; Samuel R. Sague, Cleveland.

Louis Bartlett, Toledo; William R. Davies, Detroit; Robert Lee Boyd, Wheeling; J. A. Galleher, Marietta; C. M. Martin, Parkersburg. The president of the Union is Eugene M. Camp, New York; the Secretary, George T. Ballachey, Buffalo; Treasurer, Harvey H. Smith, Pittsburg, and the Assistant Treasurer, John A. Ely, 23 Union Square, New York.

A CHANCE TO COME IN

You are invited to join the Church Laymen's Union. You are also asked to move, at its next meeting, that your parish Men's Club or Guild join. The fee is $5. a year.

When remitting membership fee ask for copies of this Church Mission Hand Book for 1909 to put into the hands of Church laymen. Select names carefully and ask only for such number of copies as can be used to real advantage. Enclose 10 cents, stamps taken, for postage if the number asked for be twenty-five or under. If more than this number, it is preferable to send by express, receiver to pay charges. Express charges on printed matter are small. If envelopes for mailing are desired, remit at rate of 1 cent each.

Make draft, money order or check payable to John A. Ely, assistant treasurer, Church Laymen's Union, 23 Union Square, New York.

Do it now!

A RECORD OF RESULTS

Church Extension, Summer Conferences, Trained Speakers and Schools.

Volunteer Missionaries

Bishop Whitehead of Pittsburg and Bishop Coxe of Buffalo first organized laymen of their see cities, and gave them the work of Church extension. Both Bishops had it in mind to take the step, having seen the value of lay co-operation during visits to England, but it would seem that Pittsburg got into working shape a little earlier than Buffalo. Both were pioneers in the movement, and both were at the front, active and enthusiastic after nearly twenty years of successful work, in the forming of the Church Laymen's Union, aimed to extend the work to other cities.

Pittsburg laymen have helped to establish no fewer than twenty-eight congregations. Property accumulations amount to the large sum of $310,000. Fields occupied are the growing settlements and city suburbs of Western Pennsylvania. The League has just started a School to train laymen, and it is leading in a project to erect a Church House in the business part of Pittsburg, to contain Bishops' rooms, offices of the Diocese, a public hall, and reception rooms.

In some respects the work of the Buffalo laymen has been harder than that of most others. Towns of Western New York and upon the Cattaraugus Indian reservation have not always welcomed the coming of the Church. The League's work has also been in Buffalo public institutions, an especially difficult field. The League has inspired and aided the building of Churches in Springville, Silver Creek, Irving, Gowanda, Depew and among the Indians, and has just permanently located St. Clement's Church in the Kensington district of Buffalo. Its members now number thirty-five, and they read from 800 to 1,000 services a year.

New York laymen have established seventeen congregations, and seven of the seventeen are now self supporting

parishes. Six others own their own properties, four of them free from debt. The Seabury Society conducts the Summer Conference and the Men's Stag Outing, the Church Workers Commons, a school to train laymen, a corps of speakers about missions, and has lately taken its share in a movement, with Bishop Greer at its head, to co-ordinate the work of laymen of New York City, and especially to make it of larger service to the Bishop and his plans.

Louisville laymen have helped Bishop Woodcock in Church extension, to raise the Diocesan apportionments, and to hold an annual Church Conference. Encouraged by Bishop Paret, Baltimore laymen have served many missions and parishes as lay readers, and are just now under instruction by the Bishop in a Church School, attended by thirty to forty men. They had the splendid help of the Rev. G. Mosely Murray, general missionary, who has just resigned to go to Arkansas.

Springfield laymen had at the start the inspiration and leadership of the Rev. William T. Dakin, rector of St. Peter's Church in their city. They gave a new impetus to Church extension in Springfield, and have helped to bring into existence four successful missions. Bridgeport laymen helped in Lent services in a down town location last year. Syracuse laymen, just organized, have held one public meeting, conducted services at the Shelter for Unprotected Girls and supplied readers for four missions. A mission is now projected in a town five miles out. Some sessions of a school have been held. Erie laymen have begun services in the southern part of their city, and Wheeling laymen, just organized, will help by taking Sunday services in weak parishes.

New York and Louisville laymen have led in co-ordinating lay effort in their respective cities. Upon invitation of the Seabury Society, of New York, given in the spring of 1908, there came together committees representing the Church Club of New York, the Bronx Church Club, the Federation of Parish Men's Clubs in Manhattan and Richmond, the Brotherhood of St. Andrew and the Junior Clergy Missionary Association. A committee was appointed to wait upon Bishop Greer to secure his approval of the step, and to tell him that men of New York desire to be of larger service in the work of the Church. A meeting was held

in Synod Hall in May, addressed by Bishop Greer, and attended by five hundred men.

Last November the Bishop of the Diocese formed a central committee, representing all organizations of men, other than parochial, with himself at its head. A second meeting was held, attended by nine hundred men. A third is planned for next April. To the central committee Bishop Greer stated that the Convention of the Diocese of New York is in session two days each year and every moment is taken up with official business. There is needed, said he, another convention or conference, composed of men and meeting once a year, unofficial and enthusiastic, to whom the Bishop and others can bring the attention of new plans, and through whom information can be spread and public opinion formulated.

ANNUAL COUNCIL

It Hears Reports for One Year and Makes Plans for Another.

Under the leadership of Bishop Woodcock, laymen of Louisville have gone farther in effective co-ordination than any other city. So general and yet so specialized is the central organization, called the Laymen's League, that every Church layman who is willing to work can be furnished with something worth while and within his ability to do. No organization has been wiped out, nor had its scope dwarfed. Four times a year there are conferences of all workers, and once a year a general Council with a mass meeting, a dinner and a survey of the whole field. Organizations working in the League are: Lay Readers, Sunday School, Missions, Church Literature and Publicity, Clergy Aid, Church Institutions, Brotherhood of St. Andrew, Medical, Employment, Finances, and Records and Statistics. Most of these explain themselves by their names, but it may be further stated that Lay Readers help in Church extension, the Missions help to raise apportionments, the Publicity employ the daily newspapers to keep the Church's work in the public mind, and the Church Institutions keep hospitals and charities before the Church.

The Literature Department has just established a library. The Sunday School Committee has almost revolutionized religious education, in the Diocese, so successful have been its efforts. The president of the League is a layman, W. E. Pilcher.

TRAINING FOR LAYMEN

Schools in Each City, With Week Night Classes and Practice.

BEST MISSIONS START SMALL

Schools to train laymen to work have just been established in four American cities. These schools are the first of their kind in the world. The Church Workers Commons, begun in Christ Church, New York, in January of last year, was a success from the start. The other three schools are in Baltimore, Pittsburg and Syracuse, and are on the same lines. Faculties are found among clergy and laymen of the city, but men of more time at command ought to be provided by a college the faculty of which is an itinerant one, and available for a few weeks each year at these schools. Classes are held on Sunday afternoons and week nights. Instruction covers the reading of the Prayer Book service, including voice culture, the preparation and delivery of Bible readings and missionary addresses, including audiences to criticise, the history of the Church and of the Prayer Book, the superintendence and conduct of Sunday Schools, Mission Study classes, Church finance, constitution and canons of the Church, Church economics, especially the economics of Church extension, and Christian socialism.

Practice is afforded advanced pupils in reading the Church service in parish churches and missions, after being licensed to do so, in speaking before parish Men's Clubs, and in raising money for the support of the schools themselves. Extension work is afforded in suburban missions. Students are trained for volunteer work only.

The Schools not only teach laymen to work, and afford them practice in it, but they teach that long neglected study, Church economics. They do even more. They attract

laymen to them. Many laymen desire to know how to work for the Church. Coming to be taught, they remain to hear plans, and soon an interested corps of workers results.

The Church extension, the oldest and largest form of effort, deserves a fuller account. Always obeying laws of their Dioceses governing the founding of new places of worship, and under direction of the proper authorities, laymen belonging to these organizations, licensed as lay readers and often graduates of the training schools, go into small towns or suburbs of their cities and make door to door canvasses. They do not seek Episcopal Church families exclusively or especially. Rather they seek families having children not attending Sunday Schools, and families not having Church homes. Usually they make their appeal to men who are interested in the upbuilding of the community, and often bring together men to vote to start and support the venture, no women being present at the initial business session. Services are held in parlors, rented halls or vacant store rooms. Expository Bible readings are given sometimes in place of sermons. That is, the Bible is taught as it would be in a class.

The start is almost invariably made in a small way. Often rental of only $5 a month is paid. One New York mission rented the rear of a stable and paid $3 a month. The people themselves bear all of the expense of maintenance, and often the cost of fitting up the room as well. Thus self support and local self government are secured from the start. Sometimes three in four of the persons enrolled are not Episcopalians, showing that the crux of Church extension in almost any suburb is not the finding of well to do Episcopal families but the going into that suburb of a leader who will teach the Gospel, use the Book of Common Prayer, counsel the people while they accumulate funds, put their organized work into wise shape, and bring a parish into existence. Laymen in this work are business and professional men, and they invariably serve without stipends. When their work has advanced to the point of self support, including the salary of a rector, a parish is organized, a priest called, and the volunteer layman retires, his work accomplished.

WORTH THEIR COST

Church Summer Conferences Help Education, Bible and Mission Study

PERMANENT LOCATION NEEDED

Northfield, Silver Bay, Winona, the Chautauquas and similar Summer vacation places have been of much help to the educational and missionary work of religious bodies in America. All of them are crowded each Summer with leaders and general workers. Five years ago the American Church Missionary Society, an Auxiliary of the Board of Missions, started a Church Summer Conference at Richfield Springs. The same year Miss Lucy C. Jarvis of the Connecticut Woman's Auxiliary started a Church Summer School at New Milford, Conn. A year later, when the Society transferred its Brazil and Cuba Missions to the Board it transferred its Summer Conference to the Seabury Society of New York. A year later still, Miss Jarvis transferred the New Milford School to the same Society.

Succeeding Church Conferences have used the halls of Smith College, St. Faith's and the Kent Schools, and for 1909 have been invited to use St. John's Chapel and the Refectory of the Episcopal Theological School at Cambridge, Mass. The invitation has been accepted and the dates, July 17 to August 1, fixed. Among the teachers this year will be the Rev. Dr. Samuel Hart, the Rev. Harvey Officer, Jr., the Rev. Samuel R. Colladay, and the Rev. Everett P. Smith. It is expected that a Stag Outing for men only will be held during the first two weeks of August, but the place for holding it cannot be announced before March.

These Church Conferences are intended chiefly for leaders in Woman's Auxiliary, Laymen's Leagues and Seabury Societies, Sunday School Commissions, and the mission study work of the Educational Secretary of the Board of Missions. Classes are held mornings, and afternoons are left open for recreation. Those who attend this Seabury Conference come from New England, New York, Pennsylvania, New Jersey, Maryland and Virginia, with a very few from the Middle West.

Attendance at present Conferences, especially that of the Seabury, has outgrown borrowed accommodations, and permanent quarters, larger in size, must be provided. Not only so, but Sunday School Commissions of two Dioceses desire dates, and there is a growing number of Christian Socialist workers who wish a week-end date. Of the value to the Church and her missionary work there is no question.

By resolution adopted at the Conferences of 1908 the Society was authorized to appoint committees on attendance and permanent location of future Conferences. The Society has named:

Albany—Mrs. H. W. Thompson, Mrs. W. M. Cooke; Central New York—Mrs. C. G. Irish; Central Pennsylvania—Mrs. Rogers Israel, Mrs. D. W. Coxe, Miss Lois Sancton; Connecticut—Mrs. H. F. Giraud, Mrs. R. W. Woodward, Miss E. J. Plympton, Mrs. J. H. Barbour, Miss Jennie A. Pratt, Miss Frances E. Cole; Long Island—Mrs. J. L. Hutchins, Mrs. F. W. Norris, Miss E. L. Smith.

Massachusetts—Miss Elizabeth H. Houghton, Miss Josephine T. Bumstead, Miss Marian DeC. Ward, Miss Mary T. Spalding, Miss L. A. Williams, Mrs. H. H. Eddy; Maryland—Mrs. A. L. Sioussat, Miss Mary Williams; Michigan City—Miss Clara Edgerton; Newark—Miss Estelle C. Ogden, Mrs. E. J. Ashman, Miss Anna Rochester, Miss Eliza O. Hoyt; New Jersey—the Misses Roberts. Miss Mary R. Wood.

New York—Mrs. Mary E. Watson, Miss Mary E. Thomas, Miss E. J. Wheeler; North Carolina—Mrs. F. E. Mosley; Pennsylvania—Miss Mary Blakiston, Miss A. W. Fisher, Mrs. A. H. Lane Mrs. Daniel S. Merritt, Miss Katherine D. Parry; Rhode Island—Miss Edna R. Gardiner, Miss Mary B. Anthony; Vermont—Mrs. A. G. Cobb, Mrs. A. D. Brown; Virginia—Miss Sallie Stuart; Western Massachusetts—Miss Marion L. Cole; Western New York—Miss Lucy G. Arnold.

Bridgeport—Judge R. W. DeForest; Pittsburg—Rev. Robert N. Meade; New Haven—Frank Westervelt; Waterbury—H. H. Hemingway; Rochester—Charles F. Sault; New York—Louis O. Morny; Mt. Vernon—Clarence S. McClellan, Jr.; Philadelphia—William B. Abbey; Binghamton—Myron C. Beeman; Newark—Wm. S. B. Dana.

FINANCIAL SUPPORTERS

Some Leaders of the Church Giving This Work Money Backing

FIFTEEN CITIES HELP THIS YEAR

That many leading men and women in the Church believe in the effort to enlist and instruct laymen personally to help the Church's missionary work is shown by the fact that they have contributed money to pay the small but necessary expenses connected with this effort to that end. Only a few names can be given out of many.

Bishop Tuttle of Missouri, the Presiding Bishop, and president of the Board of Missions, Bishop Greer of New York, Bishop Darlington of Harrisburg, the Rev. Dr. McKim, president of the House of Deputies of the General Convention, the Archdeacon of New York, the Rev. Dr. Grosvenor, president of the Standing Committee of New York, the Rev. Dr. Huntington of Grace Church, the Rev. Dr. Manning, rector of Trinity Church, the Rev. Dr. Stires, St. Thomas.

The Rev. Dr. Clendenin, St. Peter's, the Rev. Hugh Birchhead, St. George's, Bishop Courtney of St. James Church, the Rev. Dr. Parks, St. Bartholomew's, the Rev. Geo. Alex. Strong, Christ Church, the Rev. Percy S. Grant of the Ascension, the Vicars of Intercession and St. Paul's Chapels, Trinity parish, New York, the Rev. Dr. W. H. Van Allen, the Advent, Boston, the Rev. Dr. Mann, Trinity, Boston, the Rev. H. M. Medary, the Advocate, Philadelphia.

Messrs. J. Pierpont Morgan, R. Fulton Cutting, Francis Lynde Stetson, president of the New York Church Club, Hon. Everett P. Wheeler, J. Hull Browning, Ellicott D. Curtis, Wm. Jay Schieffelin, Ph. D., Robert W. Tailer, E. P. Dutton, George McCulloch Miller, James May Duane, Col. John T. Lockman, James H. Canfield, LL. D., librarian of Columbia University, George Zabriskie, New York.

Messrs. George Wharton Pepper, John S. Newbold Edward H. Bonsall, Arthur E. Newbold and Clinton Rogers Woodruff, Philadelphia; Hon. Robert Treat Paine, Boston, William H. Reeves, Phoenixville, Pa, H. H. McClintic, John S. McCormick, Harvey H. Smith and H. D. W. English, Pittsburg, Thomas R. Proctor, Utica.

Messrs. Spencer Trask, and Andrew B. Jones, Albany, George B. Cluett, Saratoga Springs, George Gordon King, Mrs. Edwin Parsons, Mrs. W. F. Cochran, Mrs R. T. Auchmuty, Mrs. Richard M. Hoe, Mrs. E. H. Van Ingen, Mrs. Spencer Aldrich, New York, and many others.

Laymen of the following cities have pledged financial support to extension work of the Church Laymen's Union, because acquainted with plans and approving of them: Worcester, New Haven, Brooklyn, The Oranges, Philadelphia, Buffalo, Rochester, Syracuse, Binghamton and Pittsburg. Money contributed from outside of New York is not used for work in that city. New York laymen support their own work and contribute to the national campaign besides.

CITY CENTRES

Three Just Organized and Several Others Soon to Be Formed

Ten missionary organizations in as many cites are federated with the Church Laymen's Union. With dates of organization and officers they are:

1. The Laymen's Missionary League of Pittsburgh. Organized 1889-90. President, N. P. Hyndman, vice-president, Harvey H. Smith, secretary, Alfred G. Loyd, recording secretary, C. B. Church, treasurer, Jos. A. Knox, Chaplain, the Rev. Robert N. Meade, Archdeacon of Pittsburgh.

2. The Laymen's Missionary League of Buffalo. Organized 1891. President, H. C. Spendelow, Secretary, W. E. Townsend, treasurer, George A. Stringer, superintendent, George T. Ballachey.

3. The Seabury Society of New York. Organized as the Lay Helpers Association, 1900. Present name adopted 1905. President, Eugene M. Camp, Secretary, Robert L. Davis, field secretary, Robert R. Morgan, treasurer, John A. Ely. The Society is incorporated under the laws of the State of New York, and has nine trustees.

4. The Lay Readers Association of Louisville. Organized 1905 and forming a part of the Laymen's League of Louisville. President, Wm. A. Robinson, Secretary, Henry Gray.

5. The Laymen's Missionary League of Baltimore. Organized 1906. Its only officer is a Chaplain, the Rev. R. F. Humphries.

6. The Seabury Society of Springfield. Organized 1906. President, F. M. Pudan, Secretary, L. A. Gregg, treasurer, F. Tracey Brand.

7. The Seabury Society of Bridgeport. Organized 1907. President, Hon. Robert W. De Forest, Secretary, Clarence W. Foote, treasurer, H. B. Terrell.

8. The St. Philip Society of Syracuse. Organized 1908. President, Joseph H. Osborne, vice-president, Frederick Hooker, M. D., Secretary, Rev. Dr. I. M. Merlinjones, treasurer, Paul P. Halbig, and executive committee the foregoing and Earl C. Schmeiser, A. A. West and Dr. Hamil.

9. The Seabury Society of Erie. Organized 1908. President, C. E. Zinram, vice-president, C. G. Irish, Secretary, Malcolm McCormick, treasurer, J. K. Hough.

10. The St. Mark's League of Wheeling. Organized 1908. President, Robert Lee Boyd, Executive Committee, G. A. Aschman, M. D., Joseph King, St. Matthew's, J. D. McGranahan, St. Luke's, Andrew Diehl, St. Andrew's, S. P. Norton, St. Paul's.

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